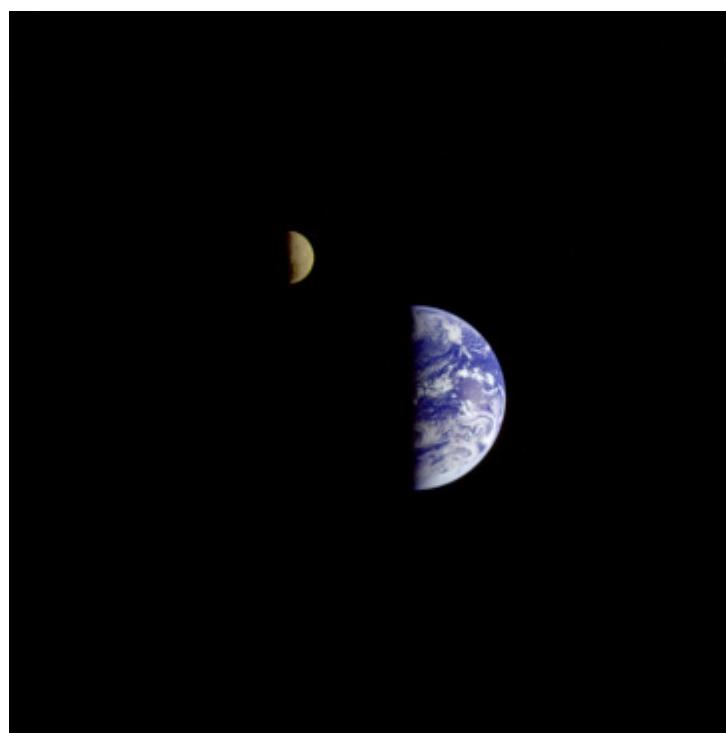


## A May Day Interview With David Myatt 2024



Question: Based on your wrydful life [1] how would you now describe our human condition?

Answer: Forty years of personal and practical experiences in the real world led me to conclude that we as a species do not seem to have learned from what I have termed our thousands of years old human culture of pathei-mathos which: (i) is described in memoirs, aural stories, and historical accounts such as *With The Old Breed: At Peleliu and Okinawa* by Eugene Sledge;

(ii) has inspired particular works of literature or poetry or drama, e.g. Σοφοκλέους Οίδίπους Τύραννος; (iii) is expressed via non-verbal mediums such as Art and music, e.g. John Dunstable: Preco preheminencie; and (iv) is manifest in more recent times by 'art-forms' including certain films and certain documentaries such as *Monsieur Lazhar* and *Salt Of The Earth* by Juliano Ribeiro Salgado.

However, even now, in what is the 21st century of a certain calendar, politicians and others continue to try and justify war and supra-personal armed conflict in the name of this or that manufactured causal abstraction, where there is always 'the-other' and 'we, the justified, the righteous', as is so evident in the current conflicts between Ukraine and Russia and what has happened and is happening in Gaza in which conflicts America and most NATO countries support and arm one side against the other. Which conflicts are just two current examples among so many around the world.

Moving on from such generalizations, a relevant real-life personal example is the 2008 case of Brianna Denison in Reno Nevada, with the coward responsible, rightly - in my opinion, based on my belief in personal honour [2] - sentenced to death, using the legal system to keep himself alive for over a decade. Furthermore, and insofar as I know, such personal violence happens almost every day in almost every land, in every designated modern nation, on planet Earth. Hence my assessment, in the 2023 missive *Nearly A Decade Ago* [3] that an observing alien from an extraterrestrial world would conclude that we are an aggressive, still rather primitive and very violent, species best avoided until such time as we might outwardly demonstrate otherwise".

In addition, as I wrote in that missive, "I was and am painfully aware of my own, decades-long, past of violence, extremism, conflict, intolerance, hatred, incitement, and selfishness," asking "whether my own fallible learning from experience and attempt at expiation, as manifest in my individualistic weltanschauung of pathei-mathos" has any meaning or relevance external to myself. [4]

It does not seem so, with even the answers of long-established religions and ways of life, such as Christianity, Buddhism, and Taoism, while having helped over millennia to reduce suffering through individual awareness of the numinous not having prevented individuals and nations from perpetuating, year after year, decade after decade, the cycle of human-inflicted suffering.

Why not prevented? Partly because of the vexatious problem of exegesis since all politics and most established religions and religious ways of life depend on denotata and thus on causal abstractions and on how such denotata are interpreted. Which interpretations can and do vary from political faction to political faction, from one political party to another, from one manifesto to another. While in the matter of religion, on interpretation of texts from decade to decade, from century to century, and which variations and disputations often led to conflict, schisms, persecution, and accusations of heresy as "in the case of the Alexandrian priest Arius (born c.250, died 336 AD) who voiced an interpretation of the difference between the denotatum θεὸς and the denotatum ὁ θεὸς in, for instance the Gospel of John, leading to that interpretation being denounced as heretical." [5]

Q: How, then, do you understand our future?

A: As a necessary and personal disengagement from denotata, from causal abstractions and from exegesis, to the very

personal perception that empathy provides. For,

"The numinous way - the philosophy - of pathei-mathos is based on four principles: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is [denotata] – and thus the abstractions deriving therefrom – which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that [denotata] and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and – as a causal human presenced effect – for the other life with which we share the planet named in English as Earth." [6]

Which disengagement will probably be very slow and over centuries, if it occurs at all on the scale necessary to reform, evolve, our human physis. For such disengagement is the lesson of our thousands of year old human culture of pathei-mathos.

For the learning has been and is that empathy and pathei-mathos are always directly personal perceptions and experiences, and thus have a 'personal horizon' meaning that they cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ιδέα/είδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation.

But it seems that our current societies, at least in the West, incline so many from necessity or personal choice to not have the time, the means, the inclination to disengage from the temporal modern world to thus either spend months alone or with a loved one or with their family in some wilderness or remote rural area for weeks, months, on end, or to begin a new life in such areas.

Q: So you are pessimistic about the future?

A: I am neither pessimistic nor optimistic. It is what it is and what it may well be. As TS Eliot beautifully expressed it in his Ash Wednesday poem:

Because I know that time is always time  
And place is always and only place  
And what is actual is actual only for one time  
And only for one place  
I rejoice that things are as they are and  
I renounce the blessed face  
And renounce the voice  
Because I cannot hope to turn again  
Consequently I rejoice, having to construct something  
Upon which to rejoice  
And pray to God to have mercy upon us  
And pray that I may forget  
These matters that with myself I too much discuss  
Too much explain  
Because I do not hope to turn again  
Let these words answer  
For what is done, not to be done again  
May the judgement not be too heavy upon us

For me, now, that 'God' of his and of others is Being, ὁ θεὸς, The Ineffable, The Unknowing and Unknowable, The Acausal, The-Unity, The One-The Only (τὸ ἐν), The Monas (μονάς) and which 'acausal' Being Muslims called Allah and Christians called God.

This Being is also, as described in the Corpus Hermeticum, both male-and-female:

Theos, the perception, male-and-female [ἀρρενόθηλυς] being Life and phaos, whose logos brought forth another perception, an artisan, who - theos of Fire and pnuema - fashioned seven viziers to surround the perceptible cosmic order in spheres and whose administration is described as fate.

ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλυς ὅν, ζωὴ καὶ φῶς ὑπάρχων, ἀπεκύησε λόγῳ ξτερον Νοῦν δημιουργόν, ὃς θεὸς τοῦ πυρὸς καὶ πνεύματος ὅν, ἐδημιούργησε διοικητάς τινας ἐπτά, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν εἰμαρμένη καλεῖται. [7]

Q: What then do you understand by 'pray' since TS Eliot's phrase

And pray that I may forget  
These matters that with myself I too much discuss

seems appropriate to describe what you wrote in 2014:

"My writings, post-2011, were and are really dialogues: interiorly with myself and externally with a few friends or the occasional person who has contacted me and expressed an interest." [8]

A: I understand prayer now in a contemplative way, sans words spoken aloud or unvoiced or read. Through, for instance, a listening to such music as provides a personal awareness of the numinous as for me in the 12th century Cistercian *Répons de Matines pour la fête de saint Bernard*; [9] in Dunstable's Preco preheminencie, in the Super Flumina Babylonis of Phillippe de Monte, in JS Bach's Aria Ich habe genug BWV 82, and many other pieces of 'classical' music.

But especially and primarily in a contemplation of Nature through for instance solitary silent manual outdoor work where there is a wordless awareness; or where one, again alone, is still and silent, and senses, feels, one's rural surroundings in a manner I attempted to describe in some letters I once wrote from which letters these are two extracts:

"There is a lovely, simple, pleasure here in this field. Spring is most certainly here: in the meadow fields, seedlings of the late Spring flowers push up through the tufts of grass whose frost-bitten ends are joined by shoots of new growth. Already some flowers bloom in the grass: there, a Dandelion; there: almost two circles of Daisies. And, to compliment the calls and songs of other birds, the loud repeating call of the Parus major.

It is good to be here, with an unobstructed view of the sky, and I watch the clouds, borne as they are on a still cool breeze that begins to chill my hands, a little. But there is Sun, warm, when the altocumulus breaks. On the horizon in the North, beyond the tall old Oak, small Cumulus clouds drift toward the hills, ten miles distant.

Thus am I again - for these moments - at peace with myself, this world, listening as I do to a large flock of Starlings who chatter among themselves in the trees across from the drainage ditch, there by the copse of Ash, Oak, and a few young Beech [...]

Work, yes there must be work: toil enough to keep that balance. And work with these my hands, outdoors where lives the silence that I love as I feel the weather, changing, bringing thus an empathic living for me, in me, and for this life that lives around, emanating as it does in this grass, those trees, the clouds, the soil, the water, those flowers, the very sky itself." [10]

"A glorious warm day of full, hot, Sun and I after work lying in the warm still growing greening grass by the edge of one field at the back of the Farm - sometimes asleep - for what is probably an hour [...]

Beneath and around the old tall Oak, acorns have fallen, eaten or stored, or both, by Squirrels, for I can find and see only the top which once held them on the tree. The small pond with its incumbent still living branches, is smaller, greener now, home to algae and slime, and the large Dragonfly hovers above the greenish water, to fly around to return to hover. A fly - or something, for I cannot quite see from here - passes it by and the Dragonfly darts around, chasing it away from the water. It is a chase, for I see this happen twice, three times. Then the Dragonfly is gone, toward the bushes, the branches. In the field, a single tall Cornflower amid the yellow buttercups, the purple Clover, the Vetchling and Hawksbeard. Field-walking, I can see the Church in the two-mile distant village whose bell I can hear, here, come Sunday morning. And now, at last, I am here in the neglected one-acre strip whose fruit-giving, flowering hedges have been untrimmed for years [...]

I have no land, no field or fields, to call my own where I can tend and care as life, field-grown, field-sown, field-fare, should be tended with care born from dwelling, feeling, there. I only work, toiling, for another, to keep me fed, housed, clothed, tired and, sometimes, content, as now where two small brown butterflies spiral and dance around the greening growing grass where I have sat to sit crossed legged writing this, chewing on a sweet stalk of grass. So warm the Sun I can forget what should-be in the what-is of warmth: in the gentle music of leaves, breeze-brought. A few small cumulus clouds drift West to East over the nearby wooded hill, and I know, sense, feel, that here in this field, under this Sun, is Paradise." [10]

Q: But what then can be done for others in your land and in other lands to make their lives better?

A: My fallible conclusion now is that it can only be individual, through personal example, personal honour, and/or by what we feel we can or perhaps need to express by adding to our human culture of pathei-mathos through some medium such as poetry, music, Art, autobiographical writings, drama, scholarly research, and so on.

Q: Finally, in an interview in August of 2022 you were asked the following question: "[since] your many vociferous politically motivated opponents have not accepted that you have rejected extremism with many still considering you a neo-nazi. Does that bother you?"

To which you replied:

"No. For judging by their deeds and words they live in a different world from the one I now inhabit or rather that I now perceive. My perception is a very local and personal one; of my locality, of Nature and its local emanations; of my relatives and friends and my interactions with and concern for them. That other world beyond - or should that be those other worlds beyond - this local personal world no longer concern me given

my plenitude of past mistakes, my past hubriatic suffering-causing interference, and my recently discovered Uncertitude Of Knowing.

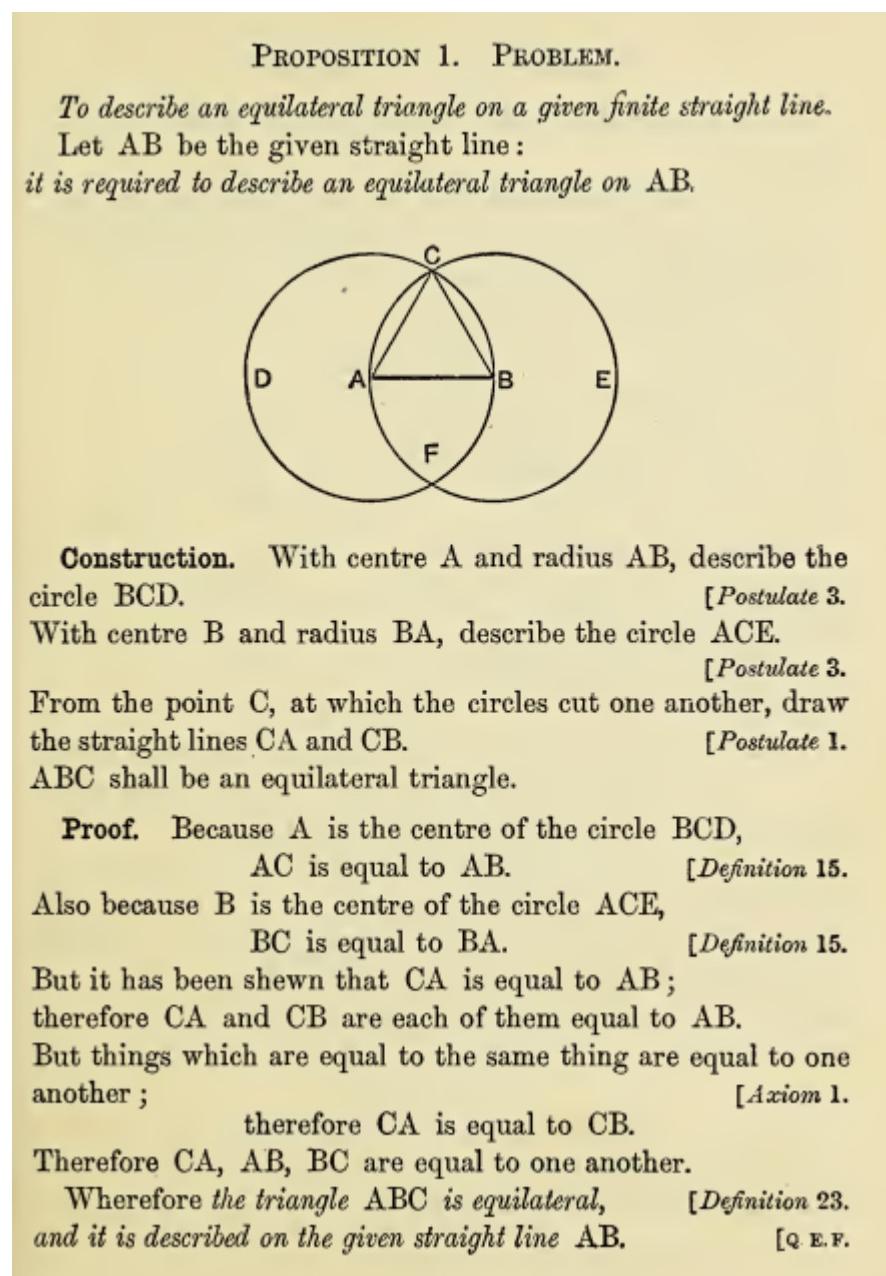
They, those opponents, in comparison seem to have that Certitude Of Knowing that I for many decades had, breeding as it did and does prejudice, intolerance, hatred, and discouraging as it did and does empathy, forgiveness, and a personal Uncertitude Of Knowing." [11]

My question now is whether you have anything to add.

A: Only that, and to paraphrase what someone wrote in March 2024, it does not surprise me how many individuals in our modern world:

§ seem to lack the ability to use logical reasoning when writing about or discussing a subject;  
§ do not research a subject for themselves using scholarly methodology and primary sources;  
§ commit fallacies of reasoning such as appeal to authority and ad populum;  
§ use an Internet resource such as 'wikipedia' as a source of information about a subject even though it is a tertiary source and thus is based on interpretive secondary sources. [12]

Perhaps if they had received in their youth a 'classical education', a learning of Ancient Greek, Latin, and a study of works such as *Hermeneutica Analytica Elenctica* and Euclid's *Στοιχεῖα*, they would not commit such errors. Personally, I well remember the joy I had as a schoolboy in reading the set text *The Elements of Euclid For The Use of Schools and Colleges*, and in solving the geometrical problems we were given based on that text.



v. 1. 02. The interview was conducted via the medium of e-mail by Rachael Stirling and has been slightly edited for publication.

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[1] The 46-page monograph *The Peregrinations Of David Myatt: National Socialist Ideologist* provides an overview. <https://davidmyatt.wordpress.com/2021/12/11/a-national-socialist-ideologue/>

[2] An extract from *Honour, The Numinous Balance* is included in Appendix I.

[3] Included as Appendix II.

[4] Personally, I have a great respect for other religions and spiritual ways, and aware of how they each in their own manner, express, have expressed, or are intimations of, the numinous. For instance, I have come to appreciate, more

and more over the past few years, the numinosity of the sacred music of the Christian Church (especially Catholicism), from before Gregorian chant to Gregorian chant to composers such as Byrd, Dowland, Lassus, to Palestrina, to Phillippe de Monte, and beyond.

Thus such sacred music has become, for me, redolent of the beautiful, of humility, of tragedy, of a sacred supra-personal joy, of what is or can be divined through contemplative prayer. A remarkable treasure of culture, of pathei-mathos.

[5] *Exegesis And Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2023/10/exegesis-pathei-mathos-v1.pdf>

[6] *Physis And Being in The Numinous Way Of Pathei-Mathos*, <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

[7] Poemandres, v.9; qv. *A Note On The Term Noesis In Tractate XIII*, included in *Hermetica And Alchemy*, <https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf>

[8] *Some Questions For DWM 2014*, <https://davidmyatt.wordpress.com/wp-content/uploads/2014/12/dwm-2014-questions.pdf>

[9] qv. *One Tree Among Many*, included as Appendix IV.

[10] *Letters From A Farm*, <https://davidmyatt.wordpress.com/2022/10/07/letters-from-a-farm/>

[11] The interview is included in *An Uncertitude Of Knowing: Four Interviews*, ISBN 9798394746574

[12] *Some Signs Of Our Era*, <https://archive.org/download/signs-of-modern-era/signs-of-modern-era.pdf>

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Image Credit:

NASA – Earth and Moon as seen from the departing Voyager 1 interplanetary spacecraft

## Appendix I

### Honour - The Numinous Balance

The personal virtue of honour, and the cultivation of wu-wei, are – together – a practical, a living, manifestation of our understanding and appreciation of the numinous; of how to live, to behave, as empathy intimates we can or should in order to avoid committing the folly, the error, of ὕβρις, in order not to cause suffering, and in order to re-present, to acquire, ἀρμονίη.

For personal honour is essentially a presencing, a grounding, of ψυχή – of Life, of our φύσις – occurring when the insight (the knowing) of a developed empathy inclines us toward a compassion that is, of necessity, balanced by σωφρονεῖν and in accord with δίκη.

This balancing of compassion – of the need not to cause suffering – by σωφρονεῖν and δίκη is perhaps most obvious on that particular occasion when it may be judged necessary to cause suffering to another human being. That is, in honourable self-defence. For it is natural – part of our reasoned, fair, just, human nature – to defend ourselves when attacked and (in the immediacy of the personal moment) to valorously, with chivalry, act in defence of someone close-by who is unfairly attacked or dishonourably threatened or is being bullied by others, and to thus employ, if our personal judgement of the circumstances deem it necessary, lethal force.

This use of force is, importantly, crucially, restricted – by the individual nature of our judgement, and by the individual nature of our authority – to such personal situations of immediate self-defence and of valorous defence of others, and cannot be extended beyond that, for to so extend it, or attempt to extend it beyond the immediacy of the personal moment of an existing physical threat, is an arrogant presumption – an act of ὕβρις – which negates the fair, the human, presumption of innocence of those we do not personally know, we have no empathic knowledge of, and who present no direct, immediate, personal, threat to us or to others nearby us.

Such personal self-defence and such valorous defence of another in a personal situation are in effect a means to restore the natural balance which the unfair, the dishonourable, behaviour of others upsets. That is, such defence fairly, justly, and naturally in the immediacy of the moment corrects their error of ὕβρις resulting from their bad (their rotten) φύσις; a rotten character evident in their lack of the virtue, the skill, of σωφρονεῖν. For had they possessed that virtue, and if their character was not bad, they would not have undertaken such a dishonourable attack.

Extract from

The Numinous Balance of Honour,

<https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

## Appendix II

### Nearly A Decade Ago

Nearly a decade ago I considered a particular question: what opinion would a hypothetical visiting alien from another star-system form about us? [1] My answer was that the alien would consider us an aggressive, still rather primitive and very violent, species best avoided until such time as we might outwardly demonstrate otherwise.

Subsequent to that I pondered four related questions. First, is there any land on planet Earth, any of what are now called countries and nations, that over the past three thousand years that has not been fought over or subject to the clash of opposed armed violent groups of mostly men? Second, how many countries or lands now, for whatever reason or because of whatever excuse or whatever supra-personal causal abstraction, are not the subject of some armed conflict domestic or foreign? Third, how many countries are still plagued by homicides, robbery, theft, fraud, rape, domestic violence, subsuming hatred, poverty, dishonesty, and corruption political or otherwise? Fourth, have we as a supposedly consciously-aware species capable of reason and of honour [2] learnt anything from thousands upon thousands of years of such conflict, hatred, and such violence personal and impersonal?

In seeking answers to such questions I was and am painfully aware of my own, decades-long, past of violence, extremism, conflict, intolerance, hatred, incitement, and selfishness. Of whether my own fallible 'learning from experience' and attempt at expiation, as manifest in my weltanschauung of pathei-mathos, [3] has any meaning or relevance external to myself.

But that weltanschauung is all I have in answer. The answer of a personal, a non-interfering, empathy, compassion, humility, and of a personal honour in the immediacy of a living moment. [4]

Will we, can we, as a species change? Evolve away from the violence, the mistakes, the hatreds, the dishonours, of our past and of our present?

David Myatt  
July 2023

[1] Included as Appendix III..

[2] Sophocles, Antigone, v. 334 & vv. 365-366:

πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου δεινότερον πέλε [...]  
σοφόν τι τὸ μηχανόν τέχνας ὑπὲρ ἐλπίδ' ἔχων  
τοτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἔσθλὸν ἔρπει

There exists much that is strange, yet nothing  
Has more strangeness than a human being [...]  
Beyond his own hopes, his cunning  
In inventive arts – he who arrives  
Now with dishonour, then with chivalry

[3] <https://davidmyatt.wordpress.com/wp-content/uploads/2022/10/numinous-way-pathei-mathos-v7.pdf>

[4] An extract from *Honour, The Numinous Balance* is included in Appendix I.

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## Appendix III

### A Non-Terrestrial View Of Planet Earth

Several times, in the last decade or so, I have – when considering certain current events, and social change, and the activities, policies, and speeches, of certain politicians – often asked myself a particular question: What impression or what conclusions would a non-terran (a hypothetical visiting alien from another star-system) have of or draw from those events, such social change, and those politicians? And what, therefore, would be the conclusions that such a non-terran would make regarding our nature, our human character, as a species?

Which answers seemed to me to depend on what criteria – ethical, experiential, ontological, and otherwise – such a non-terran might employ. Would, for instance, the home-world of such a non-terran be a place of relative peace and prosperity which, having endured millennia of conflict and war, had evolved beyond conflict and war and had also ended poverty? Would, for instance, such a non-terran view matters dispassionately, having evolved such that they are always able to control – or have developed beyond – such strong personal emotions as now, as for all of our human history, so often still seem to overwhelm us humans leading us and having led us to be selfish, to lie, to cheat, to manipulate, to use violence – and sometimes kill – in order to fulfil a personal desire?

The criteria I now (post-2011) apply to this hypothetical scenario are those derived from my own experience, and from

reflecting over several years upon that experience, which criteria are of course subjective, personal, and it is thus no coincidence that they now are reflected in my philosophy of pathei-mathos. Thus the ethics I assume such an interstellar space-faring sentient non-terran might adhere to are based on honour and the apprehension of suffering and hubris that empathy provides; just as the ontology derives from a numinous awareness of how causal and fallible and transient every sentient life is in respect of the vastness of the cosmos (spatially and in terms of aeons of causal time), with such ethics and ontology a natural consequence of such a culture whose genesis is that pathei-mathos – ancestral, individual, societal – that derives from millennia of suffering, conflict, war, poverty, corruption, and oppression.

Furthermore, my reflexion on the past fifty years of human space exploration leads me to further conclude that we as a species – and perhaps every sentient species – can only venture forth, en masse, to explore and colonize new worlds when certain social and political conditions exist: when we, when perhaps every sentient species, have matured sufficiently to be able to, as individuals, control ourselves (without any internal or external coercion deriving from laws or from some belief be such belief ideological, political, or religious) and thus when we use reason and empathy as our *raison d'être* and not our emotions, our desires, our egoism or some -ism or some -ology or some faith that we accept or believe in or need. For despite the technology making such space exploration and colonization now feasible for us (if only currently within our solar system) we lack the political will, the social desire, the trans-national cooperation, the vision, to realize it even given that our own habitable planet is slowly undergoing a transformation for the worse wrought by ourselves. All we have – decades after the landings on the Moon – are a few individuals inhabiting and only for a while just one Earth-orbiting space station and a few small-scale, theorized, human landings on Mars a decade or more in the future. For instead of such a vision of a new frontier which frontier a multitude of families can settle and which can be the genesis of new cultures and new human societies, all we have had in the past fifty years is more of the same: regional wars and armed conflicts; invasions, violent coups and revolutions; violent protests, the killing and imprisonment and torture of protestors and dissenters; political propaganda for this political cause or that; exploitation of resources and of other humans; terrorism, murder, rape, theft, and greed.

How then would my hypothetical space-faring alien judge us as a species, and how would such a non-terran view such squabbles – political, social, ideological, religious, and be they violent or non-violent – and such poverty, inequality, and oppression, as still seem to so bedevil almost all societies currently existing on planet Earth?

In addition, how would we as individuals – and how would our governments – interact with, and treat, such an alien were such an alien, visiting Earth incognito, to be discovered? Would we treat such an alien with respect, with honour: as a non-threatening ambassador from another world? Would any current government on Earth willingly and openly and world-wide acknowledge the existence of such extra-terrestrial life and allow Earth ambassadors from any country, and scientists, and the media, full and open access to such an alien sentient being? I have my own personal intuition regarding answers to such questions.

But, remaining undiscovered, what would our visiting alien observer report regarding Earth and ourselves on their return to their own planet? Again, I have my own personal intuition regarding answers to such questions. Which answers could well be that we are an aggressive, still rather primitive and very violent, species best avoided until such time as we might outwardly demonstrate – through perhaps having numerous peaceful, cooperating, colonies on other worlds – that we have culturally and personally, in moral terms, advanced.

Which rather – to me at least – places certain current events, social change by -isms, by -ologies, through disruption and violence and via revolution, and the activities, policies, and speeches, of certain politicians, and armed conflicts, into what I intuit is a necessary cosmic, non-terran, perspective. Which perspective is of us as a species still evolving; as having the potential and now the means to further and to consciously, and as individuals, to so evolve.

Will we do this? And how? Again, my answer – fallible as it is, repeated by me as it hereby is, and born as it is from my own pathei-mathos – is that it could well begin with us as individuals consciously deciding to change through cultivating empathy and viewing ourselves and our world in the perspective of the cosmos. Which perspective is of our smallness, our fallibility, our mortality, and of our appreciation of the numinous and thus of the need to avoid the error of hubris; an error which we mortals, millennia following millennia, have always made and which even now – even with our ancestral world-wide culture of pathei-mathos – we still commit day after day, year after year, and century after century, enshrined as such hubris seems to be in so many politicians; in -isms and -ologies; in disruptive and violent social change and revolutions; in armed conflicts, and in our very physis as human individuals: an apparently unchanged physis which so motivates so many of us to still be egoistic, to lie, to cheat, to steal, to murder, to manipulate, to be violent, and to often be motived by avarice, pride, jealousy, and a selfish sexual desire.

As someone, over one and half-thousand years ago, wrote regarding human beings:

τοῖς δὲ ἀνοήτοις καὶ κακοῖς καὶ πονηροῖς καὶ φθονεροῖς καὶ πλεονέκταις καὶ φονεῦσι καὶ ἀσεβέσι πόρρωθέν είμι, τῷ τιμωρῷ ἐκχωρήσας δαίμονι, ὅστις τὴν ὄξυτητα τοῦ πυρὸς προσβάλλων θρώσκει αὐτὸν αἰσθητικῶς καὶ μᾶλλον ἐπὶ τὰς ἀνομίας αὐτὸν ὄπλίζει, ἵνα τύχῃ πλείονος τιμωρίας, καὶ οὐ παύεται ἐπ' ὄρεξεις ἀπλέ τους τὴν ἐπιθυμίαν ἔχων, ἀκορέστως σκοτομαχῶν, καὶ τοῦ τον βασανίζει, καὶ ἐπ' αὐτὸν πῦρ ἐπὶ τὸ πλεῖον αὔξάνει

"I keep myself distant from the unreasonable, the rotten, the malicious, the jealous, the greedy, the bloodthirsty, the hubristic, instead, giving them up to the avenging daemon, who assigns to them the sharpness of fire, who visibly assails them, and who equips them for more lawlessness so that they happen upon even more vengeance. For they cannot control their excessive yearnings, are always in the darkness –

which tests them – and thus increase that fire even more." [1]

Which is basically the same understanding that Aeschylus revealed in his Oresteia trilogy many centuries before: the wisdom of pathei-mathos and the numinous pagan allegory of Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες [2], and which wisdom was also described by Milton over a millennia later by means of another allegory:

The infernal Serpent; he it was, whose guile,  
Stirred up with envy and revenge, deceived  
The mother of mankind.

David Myatt  
2015

Extract from a letter to a personal correspondent

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[1] Poemandres, 23. Translated by DWM in *Corpus Hermeticum: Eight Tractates*, 2017. Included in *Alchemy And The Hermetic Tradition*, <https://perceiverations.wordpress.com/wp-content/uploads/2024/05/hermetica-alchemy-dwmyatt.pdf>

[2] Aeschylus (attributed), Prometheus Bound, 515-6, Translated by DM.

τίς οὖν ἀνάγκης ἔστιν οἰακοστρόφος.  
Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες

Who then compels to steer us?  
Trimorphed Moirai with their ever-heedful Furies!

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#### Appendix IV

##### One Tree Among Many

Beside the stone wall that marks one of the boundaries of what has for several years been my home is an evergreen Oak; almost a dome of spreading branches and so tall it might well be an hundred or so years in age. The tallest tree around from near where several other and various and tallish specimens of arboreal life provide perches for those whose Dawn Chorus becomes, was, is, a hymnal to such natural Life as has for centuries pleased us.

Two months ago, the Oak was sad; with leaves dry and dying and infested. But now, as clouds break to reveal sky-blue, bringer of early Summer warmth: the tree has that light green of leaf rebirth, and catkins heralds of acorns an English season hence. So there is joy within as this aged man "his foliage drying up and no stronger than a child, with three feet to guide him on his travels, wanders – appearing a shadow in the light of day." [1]

Would that he might hear one more Dawn Chorus to so remember those, these, simple natural beauties of life which he as so many others so easily forgot enwrapped as he, they, were in believed in, in felt, selfish concerns which all will, must, die with us while the Sun again warms each year as it warms and life-sprouting rain seeds rebirth without any interference from us at all.

So I sit, windows of sky and trees to enlighten again my life, listening to a heartbreakingly suspended moment in my measured out so very limited timespan of causal life: the 12th century Cistercian *Répons de Matines pour la fête de saint Bernard*.

DW Myatt  
6th June 2023

[1] τό θ' ὑπέργηρων φυλλάδος ἥδη κατακαρφομένης τρίποδας μὲν ὄδοὺς στείχει, παιδὸς δ' οὐδὲν ἀρείων ὅναρ ἡμερόφαντον ἀλαίνει. Aeschylus, Agamemnon, 79-82. My translation.